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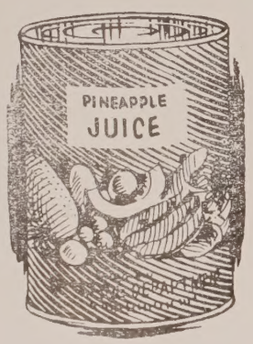

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MISCONCEPTIONS ABOUT NIRVANA

By G. P. Malalasekera

(*Ceylon's Representative at United Nations*)

RECENTLY a foreign student of Buddhism who had read many books on the subject was telling me that Buddhism was a very "satisfying" religion with the best system of ethics in the world, but he was unhappy because if he were to follow the Buddha's teaching he would have to attain Nirvana and thereby put an end to Life.

Life, according to him, was such a "wonderful" thing and he wanted to go on living, not just once but many more times.

I told him that that exactly was what the average Buddhist also wished to do and related to him the story of a famous queen of Burma, who has left behind an inscription detailing her numerous good deeds.

At the end of the recital she declares her desire to be born in various heavens, enjoying pleasures there and also many times in the human world, but always as a man, not a woman. "And, at last, when I have got tired of these enjoyments, may I attain the bliss of Nirvana."

There are two misconceptions involved here. The first is the belief that, according to the Buddha, life is something to be got rid of at the earliest possible moment, that life is to be regarded as a curse, to be lived in suffering, maintained by the sweat of one's brow, in agony and in pain. What the Buddha did, in fact, teach was that in life, as it is lived by most of us, there is a great deal of sorrow. This he stated, as a fact, to be recognised by those who wish to know the Truth.

Dukkha was the word the Buddha used, which means conflict rather than sorrow, conflict between our desires and the facts of life. No one desires old age or illness or death but we have to endure them all the same. These, according to the Buddha, involve suffering because of our lack of understanding. Old age will no longer worry us unduly once we understand it and accept it for what it is, a fact of life.

It is not life, therefore, that is the cause of conflicts but our lack of understanding of the truth about life. What is more, far from considering life as a burden, the Buddha declares that life, particularly as a human being, is a very welcome thing because it provides opportunity for acquiring the virtues of goodness and wisdom which are the prerequisites to the highest happiness of Nirvana.

The second misconception is that Nirvana is synonymous with annihilation. Even the great Schweitzer was guilty of this error when he once said that Buddhism had a wonderful system of ethics but, alas, its ultimate goal is the bleak "darkness of annihilation".

Nothing is further from the truth. One has only to point out the fact that when the Buddha began his career as teacher the very first words he uttered were: "Wide open are the doors of *immortality*; let those who have ears listen and put forth effort".

IMMORTALITY

The word he used for Immortality was *amata*, Sanskrit *amrita*, equivalent to the Latin *immortus* and coming from the same root, so that there is no doubt about it at all. What here is meant by Immortality cannot be discussed in a short article such as this any more than the concept of Heaven in other religions.

Another common error is to say that the Buddha condemns all desire. This is not true. What he has, in fact, said is that *craving* is bad, craving which is slavishness to desire, being unduly attached to things. The word used is *tanha*, Sanskrit *trishna*, which is etymologically the same as *thirst*. Attachment, even to good things, is unwise.

There is a well known story of Ananda who for 25 years was the Buddha's constant companion. After the Buddha's death, Ananda strove hard to win Nirvana but he failed for a long time because he was *attached* to the idea of Nirvana.

Attachment means bondage: there can be no real freedom as long as there is bondage, no matter to what. Good desires are themselves to be regarded as means to an end, so are good deeds which are inspired by good desires. Once a person has crossed over to the further shore by means of a raft it would be foolish to want to carry the raft on his back. The Buddha does not condemn enjoyment as long as it is kept within limits and under control. It is the *wrong* and illicit pleasures that he warns us against. Pleasures says the Buddha, are only intervals between pains. We enjoy eating only because we are hungry, when our hunger has been satisfied, food, however tasty, no longer gives us joy.

Wisdom consists in being fully aware of these truths. With such awareness each one is free to choose what he wants to do, whether he wants to reach the goal sooner than later.

The goal is reached only when there is full and complete understanding of the Truth as it, in fact, not as it appears to be, nor what we want it to be. With such perfect understanding comes complete happiness without any regrets. There is no compulsion from any quarter; there are no god-given commandments which one must obey.

"Just as the water of the ocean has but one taste, that of salt, so has my teaching, one undeniable quality, the quality of freedom", says the Buddha. It can be claimed for Buddhism that nowhere has man been given greater freedom to choose his own destiny and to work out his own happiness.

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GREED UNDERLYING OUR SOCIAL ECONOMY

By Marie B. Byles
(*Australia*)

SOME months ago a certain Mr. Bradley's name hit the headlines of the Colombo newspapers because his steamer happened to have reached Ceylon when the Australian government applied for his extradition to be tried for murdering a school boy. He was duly extradited, found guilty of murder and sentenced to penal servitude for life.

When the verdict was announced, and indeed throughout the trial, the public went almost hysterical with fury against him—"hanging had been too mild." "Feed him to the sharks and his wife with him." etc. etc.

Why? Bradley had read the newspapers and found that the boy's parents had won £50,000 in a lottery. He kidnapped the boy and then demanded that parents give him £25,000 of their win. They would have done that and more to get the child back, but unfortunately both for them and for Bradley, Australia is a country of law and order, and it would not have been possible to have exchanged the boy for money without the kidnapper himself being arrested. He was faced with the dilemma of how to get rid of the boy and therefore killed him.

But why was the public wildly hysterical instead of silently shocked?

WHY THIS HYSTERIA ?

When people get emotionally heated about the sins of someone else, it is nearly always due to the fact that they possess the same sins themselves. They are excusing themselves by projecting their own faults onto another.

Anyone who looks truthfully into his own heart will find this to be a psychological fact, and it is a good way of unearthing one's weaknesses to observe the times one gets heated about another's . One is only intellectually, not emotionally, interested in faults in others one does not possess oneself.

Everyone who buys a lottery ticket is displaying the same greed as did Bradley. Thank goodness! they are not prepared to go to the appalling lengths that he did. But basically their greed is no different.

People who buy these tickets are ordinary peasant folk, but they are not inspired with the desire to help hospitals or whatever it is. No, it is the lure of the £50,000 or the luxury house in the best suburb, or the latest model car, or one of the lesser prizes. A few may treat it as a joke knowing there is only a very remote chance of winning, but without that chance they would not buy a ticket.

The Buddha condemned gambling, and some Christian sects do the same. But the viciousness of gambling is not the temptation to depend upon chance instead of hard work, nor even the ruined homes to which it sometimes leads. It is rather that greed which lies behind it — the striving to get as much out of life as possible.

And this greed underlies our whole social economy. It tempts us in nearly every advertisement — from that for the latest refrigerator ("Won't the other girls be jealous!") down to the promise of a pyrex dish thrown in with a packet of soap powder, and investments carrying 10 per cent interest. It is our social philosophy that it is our task in life to extract from life as much as we can each for himself.

But the Buddha said that one of the tests of whether a thing was the Dhamma was whether it led to "wanting little", and the ideal that he held up for us was to take as little for ourselves as possible, not as much.

Further, it is this greed (*lobha*) or craving (*tanha*) which is the chief root of suffering, the principal thing that binds us to the wheel of life and prevents us from finding deliverence from suffering.

All forms, not merely of greed, but of desire, are a hindrance to making an end of pain.

We think that by satisfying our desires, that is, by yielding to the lure of these advertisements, we shall find happiness. But exactly the opposite is the case. By trying to satisfy desires we merely breed more desires. So that desire can never be satisfied. By trying to satisfy it we are merely laying up for ourselves

(*Continued on page 7*)

Giant Buddha Rupa being built at Changhua, in central Taiwan, is 72 feet high some 30 feet taller than Japan's 700-year-old Daibutsu Buddha of Kamakura.

Development of Buddhism in Taiwan

(From a Correspondent in Taiwan)

NO one knows when Buddhism first came to Taiwan. Perhaps Buddhist monks came over with the first Chinese settlers from the mainland in the 12th and 13th centuries. Certainly Buddhism had already taken root in the island in 1661, when the Chinese hero Cheng Cheng-kung, known to the West as Koxinga, drove out the Dutch, who had established a foothold in Taiwan.

The antiquity of Buddhism in the island is well attested by early temple sites. In the city of Tainan, for instance, is a temple called Shen-teh Tang, or the Hall of Prudent Virtue, dating back to the first third of the 17th century, some 50 years before Koxinga's time.

One of the most attractive temples here is the Kai-yuan temple, or Temple of the Open Heart, near Tainan city. Its history goes back to 1661.

During their occupation of Taiwan from 1895 to 1945, the Japanese attempted to introduce their own monks into the temples and to discourage the people from worshipping Buddhist figures as well as the traditional Taoist and other native deities to whom many a Buddhist temple has hospitably given shelter.

The recovery of Taiwan by China in 1945 gave the people again freedom to worship as they please. In the past fifteen years the number of Buddhists has gradually grown until the total now is estimated at about 2,500,000.

Today the island has more than 600 purely Buddhist temples in rural areas and mountain retreats as well as in the principal cities. Another 2,000 temples incorporate some elements of Buddhist doctrines.

Perhaps the most interesting Buddhist centre of worship in Taiwan is to be found at Shih-rou-shan, or Lion's Head Mountain. This mountain, sacred to all Buddhists, is located about 90 minutes drive southward from Taipei.

A pagoda and more than ten temples stand besides a somewhat steep footpath extending from the base of the mountain to the very top. The temples are built so that the interior is actually part of a natural cave.

FIRST TEMPLE

The first temple came into existence about 60 years ago. Today about 100 nuns and 50 monks live in the mountain. On April 21, 1935, a great earthquake in central Taiwan caused extensive damage to the places of worship on Lion's Head Mountain. After extensive repairs, all evidence of this calamity has been erased.

The cost of construction and rebuilding the Chao-seng pagoda, one of the lower sites most accessible to the visitor, was almost 1,000,000 dollars (NT). The pagoda is seven stories or about 90 feet high.

The second oldest temple, the Chuan Hua Tang, is known for its unusual carvings. It has a considerable antiquity. A young monk lives here in a single room and small garden, having declared his determination to remain in solitude and meditation for three years. He has been there since March 16, 1958.

The Buddhists on Lion's Head Mountain are strict vegetarians. Hunting within the vicinity of the temple is prohibited. The area is a living expression of Buddhism in actual practice in Taiwan, and it preserves aspects of religious devotion shared by Buddhists throughout the world.

The largest temple in Taiwan, and one of the most attractive, is the Lung Shan Temple in the Wan-hua district in the south-west section of Taipei. The temple occupies a very large area and is noted for its beautiful pillars and wall carvings.

A severe earthquake in northern Taiwan in 1816 destroyed or damaged every temple building except the main one. The people contributed to rebuilding operations immediately. Towards the end of the Second World War the temple was damaged during an air raid on Taipei. By 1953 about 3,000,000 dollars (NT) had been spent in rebuilding the temple.

The Buddhist Association, founded in 1911, was reorganised in 1952 after Taipei became the provincial capital of the Government. With 33,375 individual and 848 "organisational" members, the Association operates colleges and lecture groups, sponsors the study of Chinese monks in other Buddhist countries such as Thailand and Japan, and carries on other educational activities.

On of the current projects of the Association is the construction of a pagoda at the beautiful Sun-Moon Lake in the mountains of central Taiwan to house the relics of the seventh-century monk Hsuan Tsang, brought back to Taiwan from Japan in 1955.

Converted to Buddhism in his youth but dissatisfied with what he could learn of Buddhist doctrines, Hsuan Tsang made the arduous journey overland to India in 629. Sixteen years he lived in India, visiting places made sacred by the life of the Buddha, studying and collecting Buddhist scriptures. Upon his return to China, he spent twenty years translating the books he took with him.

TWENTY BRANCHES

Another important organisation is the Taiwan Provincial Buddhist Association which has more than twenty county and city branches. The main headquarters are in the Pao-chiao Temple in Taichung. Seven stories high, the pagoda in the temple is a landmark in the city.

The county and city branches sponsor Buddhist educational activities, provide money for the publication of Buddhist journals and support charitable activities. Activities of the Association are supervised by 25 directors.

The Lotus Clubs, which draw their membership largely from the Pure Land School of Buddhism, attract a large membership. The clubs play an increasingly important part in Buddhist activities in Taiwan.

Meanwhile the construction of the exterior of what is claimed to be the biggest statue of the Buddha in the world has been completed at Pa Kua Shan in southwestern Taiwan. The statue is 72 ft. high as compared with 65 ft. of the famed statue of the Buddha at Nara, Japan.

Buddhists contributed a total of 39,200 dollars to construct the exterior of the statue. An additional 25,000 dollars is needed to complete the interior. Construction work was started on Jan. 15, 1956.

Plans are being discussed to construct a big Buddhist temple near the statue, and also a Buddhist library, a Buddhist research institute and statues of the 500 disciples of the Buddha.

Several different schools of belief are represented in Taiwan. The majority of Taiwan Buddhists belong to the Ching Tu Tsung or Pure Land

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School, but the Chan Tsung or Zen, Chen Yen Tsung or Pure Word and the Tien Tai Tsung schools also have followers.

It is estimated that there are at least 2,500,000 avowed followers of Buddhism in Taiwan. Elements of Buddhist beliefs also play an important part in the lives of other Chinese in Taiwan who are not formal adherents of any single religious faith.

One of the hallmarks of the Buddhist faith in Taiwan, as in Japan and other countries, has been its capacity to provide a roof for local deities and then eventually to assimilate them.

Education, not only in religious doctrines but also in the useful skills of daily life, is one of the principal functions of Buddhist organisations in Taiwan.

The Buddhist Association, its affiliates, and other Buddhist groups sponsor institutions for learning, ranging from colleges for monks to kindergartens for the young and special schools for illiterates. These groups also publish magazines and books, sponsor radio programmes and employ a variety of other means to bring information about Buddhism to the general public.

At present there are nine schools and colleges for monks attached to temples in Taipei, Hsinchu, Taichung, Tainan and Kaohsiung. These schools have over 300 pupils who wish to become monks or nuns.

The National Taiwan University in Taipei, the island's first-ranking institution of higher learning, offers a number of courses in Buddhist doctrine and philosophy. Prominent Buddhists are discussing the idea of starting a Buddhist university.

ACTIVITIES

Activities intended to propagate Buddhism are extensive. Religious and secular organisations throughout the island convene formal meetings to discuss how to strengthen Buddhist beliefs, weaken superstition and improve standards of conduct and morality.

Groups of monks and well-informed laymen travel from town to town and the countryside to give lectures and hold informal discussions. These groups frequently give talks explaining the sutras. Radio programmes enable well-known Buddhist speakers to reach a far bigger audience.

Twelve Buddhist magazines are published in Taiwan. In addition, two publishing houses specialise in printing Buddhist sutras and the *Tripitaka*. An edition of 1,000 copies of the *Tripitaka* published in 46 volumes in 1956 has enjoyed an encouraging sale in Southeast Asia. Taiwan Buddhists are aware of the value of the knowledge and experience to be gained by contact with Buddhist groups in other countries and are discussing means to increase such contact.

Buddhism May be Burma's State Religion

(From a Correspondent in Burma)

BURMA may accept Buddhism as her State religion in clear specific terms.

From the trend of discussions between the Judicial Minister and members of the State Religion Enquiry Commission in Rangoon, it is clear that a Bill will be introduced during the August session of Parliament to amend Section 21 of the Constitution, which at present reads:

"The State recognises the special position of Buddhism as the faith professed by the great majority of the citizens of the Union".

It will then read: "Buddhism as the faith professed by the great majority of the citizens of the Union shall be the State Religion".

Twenty-two new Sections will also be added providing that the Union Government shall promote the advancement of Buddhism.

It shall be open to any student to take Pali as a subject for the sixth standard and upwards in all the State schools, and for matriculation held within the Union and a sufficient number of teachers shall be provided for those who desire to study it.

In selecting candidates for appointment to any post, whether by competitive examination or otherwise, the Public Service Commission shall normally give the same value and attach the same importance to Pali as to other subjects.

In all State schools within the Union, Buddhist scripture shall be taught to Buddhist students in the same way as other subjects in a full-time basis. Examinations shall be held for such students and certificates shall be granted to successful candidates.

Prizes shall also be granted to successful candidates and to those who pass these examinations with distinction.

In all the universities and their constituent colleges within the Union those who desire to study Buddhist scripture as a subject for examination shall be allowed to do so in the same way as they are allowed to study other subjects for the same purpose, and adequate teaching staff shall be provided for them.

EXAMINATION

Government departments, boards, municipalities or local authorities shall grant persons in their service who have made preparations to appear for any examination to be held by the Union Buddha Sasana Council, Pali Education Board or Pali University Central Council, leave on full pay for the days on which the examination is held and for such days as are actually required for the journey to and from the nearest place where the examination is held.

Further discussions on the amendments suggested by the State Religion Enquiry Commission will take place at subsequent meetings.

The government intends to publish the Bill about this month.

GREED UNDERLYING OUR SOCIAL ECONOMY

(*Continued from page 4*)

misery upon misery as we grow older.

Hell is within our own hearts. We may not pay the penalty outwardly as Bradley is doing. But inwardly we can never escape the pain that follows *lobha*—in this life, let alone lives hereafter ! Peace and joy as we increase in years can be found in so far as we decrease our desires and learn to take less and less from life.

GREAT THIRST FOR BUDDHISM IN INDIA

THERE is a great thirst for Buddhism in the sub-continent of India, and the biggest problem is the lack of bhikkhus, according to the Ven. Metiwela Sangharatana Thera.

The Ven. Sangharatana Thera was the bhikkhu in charge of the Mulagandhakuti Vihara in Sarnath, India. He has returned to Ceylon after ten years in India.

He said that there were only 30 bhikkhus in the whole of India. About half of them were from Ceylon and it was they who looked after the various shrines under the care of the Maha Bodhi Society of India.

To overcome this problem he proposed to take with him back to India about a dozen youths who would be educated and ordained in India.

He said that Buddha Gaya is to be developed at a cost of Rs. 1,000,000. Among the improvements and additions planned are more facilities for pilgrims, a park and a meditation centre.

U Nu, the Prime Minister of Burma, had donated Rs. 25,000 towards the cost of the work.

RELIGIOUS DRIVE IN SCHOOLS

The special committee appointed by the All-Ceylon Buddhist Congress to report on the teaching of religion in schools, has recommended that Government should see that all school children, whether they be managed by the Director of Education or State schools, receive a proper religious education.

The committee points out that hitherto religion has been a subject in most schools merely to conform to regulations and in some assisted schools, children who did not profess the religious faith of the management, received no religious education.

The committee has further suggested that the principal of a school should belong to the religion professed by the majority of the pupils and that every child should be taught his or her religion as a subject.

The committee has also recommeded that until a decision is taken by the Government to declare Poya days holidays, each school should organise special religious ceremonies on Poya days. A Buddhist association should be formed in every school where there is a majority of Buddhist pupils.

RUSSIANS ANXIOUS TO LEARN BUDDHISM

Dr. G. P. Malalasekera, who was Ceylon's Ambassador in Moscow, told a meeting at the Colombo Young Men's Buddhist Association that in Russia most of the people were anxious to learn more of Buddhism. They admired the teachings of the Buddha.

Dr. Malalasekera, who was speaking of his impressions of Russia, said that the Russians had showed tremendous progress in economic development during the past few years.

LONDON VIHARE ON T.V.

The London Vihare was the scene of activity one day last month when a team of cameramen of the Central Office of Information, London, visited it to make a short television film.

The film, which shows the interior of the vihare and monks at their devotions, has been made for distribution outside England. Four monks and a Buddhist nun took part and were interviewed before the camera.

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This is the second time the Central Office of Information has filmed the vihare. Last year it was televised twice — once by the Central Office of Information and once by the British Broadcasting Corporation.

BUDDHIST CONGRESS WANTS DRINK BAN

The All-Ceylon Buddhist Congress will not accept Government compromises on prohibition. They want a complete ban on drink.

The Congress say that if the Government implement their recommendations the evil of illicit brewing and drinking could be eradicated.

Their recommendations will be submitted to the Government early. The special twelve-man committee preparing the recommendations is headed by Sir Lalitha Rajapakse.

AMERICAN'S SEARCH FOR THE DHAMMA

The International Cultural and Educational Scholarship Foundation of the Chinese Buddhist Association of Taiwan, received in February a prominent member of the International Bank for Reconstruction and Development in Washington, USA, who was in Taiwan on official business.

He was Mr. Hugh Ripman, an Englishman, who did not fail, however, to continue his search for the Dhamma despite pressure of work. He first started Buddhist meditation when he was only 25. Later he studied Zen Buddhism in Japan.

He sought in Taiwan instruction from the Ven. Yin Shun on Vipassana meditation, but owing to the shortness of the interview, only questions on general practices were discussed.

AMBASSADOR'S WORK FOR BUDDHISM

The May issue of the *Bulletin* of the Washington Friends of Buddhism pays the following tribute to the Ceylon Ambassador in the United States, Mr. R. S. S. Gunawardene.

"The Washington Friends of Buddhism receive with deep regret, combined with sincere blessings and good wishes for the furure, the news of His Excellency Mr. R. S. S. Gunawardene's re-assignment as Ceylon's Ambassador to Japan.

"Since their arrival in Washington in 1954, Ambassador and Mrs. Gunawardene have been tireless in their efforts in advancement of East-West understanding and friendship througa Buddhism.

"Their generous support and sponsorship of the Washington Friends of Buddhism (including sponsorship of three past Vesak celebrations) has been instrumental in building our organisation to its present enviable activity and stature, and their friendly personal association with American individuals and organisations have left a lasting warm impression of Buddhist ideals.

"Ambassador Gunawardene's zeal in sponsoring the Buddhist Centre of the United States has built a solid foundation for the future of this great project. He and his family leave American Buddhism immeasurably stronger than they found it. They will be fondly missed".

COURSE ON GENERAL BUDDHISM

The Chinese-language Research Institute of the Normal University of Taiwan is offering a course on General Buddhism.

Professor Pa Hutien, famous poet and authority on Zen Buddhism, has been engaged by the University to fill this chair.

The Institute has adopted the work of Ching Wei-chiao entitled *General Buddhism* as a textbook, which is supplemented by voluminous notes by Professor Pa.

IMAGE CARVED FROM SACRED TREE

A beautiful image of the Buddha, carved from a branch of the sacred Bo tree at Buddha Gaya, was presented to the London Buddhist Vihara by the Ven. Heddigalle Pannatissa Nayaka Thera, chief incumbent of the Sanchi Vihara in India.

He made the presentation when he visited London last month on a Buddhist mission to England.

FUTURE OF KELANIYA VIHARA

Ceylon's Minister of Home Affairs, Mr. Maithripala Senanayake, has decided to invest the Public Trustee with supervisory powers over the Kelaniya temple property.

This vihara is sacred to millions of Buddhists in Ceylon. It was hallowed by a visit of the Buddha. The question of the future of the vihara arose after Buddharakkita Thera, the chief incumbent of the vihara was condemned to death for conspiracy to assassinate the late Prim-Minister, Mr. S. W. R. D. Bandarae naike.

The Village Committee of Kelaniya adopted a resolution calling upon the Government to take the affairs of the temple from the hands of the condemned incumbent and his nominee and vest the premises and the temple lands with the Public Trustee.

The Public Trustee, Mr. Victor Gunaratne, has therefore appointed Mr. S. D. S. Somaratne, a lawyer, as trustee of the Kelaniya temple.

An inquiry into conditions prevailing at the Kelaniya temple and into its accounts has been instituted by the Public Trustee. The Public Trustee addressed the resident bhikkhus of the temple and requested them to co-operate with the new trustee "to restore the lost reputation of the temple and to improve its financial conditions".

ROBES PRESENTED TO LONDON VIHARA

Five Burmese monks headed by the Ven. U Narada Maha Thera who is the honorary secretary of the Association of Incumbents of Burma, with a membership of over 60,000 monks, arrived in London last month.

The Burmese monks visited the London Vihara and were greatly impressed by the work carried on by the Ven. Saddhatissa Maha Thera, incumbent of the London Vihara, and the work of the Buddhist Activities Association in London.

They presented the London Vihara with several sets of robes to be used by monks of the London Vihara. They promised every possible help to the Ven. Saddhatissa Maha Thera in his great work.

DEHIWALA YMBA'S APPEAL

The Dehiwala YMBA in Ceylon is again making an appeal for funds to complete work on the Bauddha Mandiraya which is being built at a cost of Rs. 250,000.

This three-storeyed building in the heart of the town is intended to serve as a Buddhist and social service centre. Two floors are already in use and work is proceeding on the hall, stage and balcony on the third floor.

The president of the Dehiwela YMBA, Dr. D. T. R. Gunawardene, said that a sum of Rs. 20,000 was still urgently needed to meet part of the cost of the remainder of the work. He appealed to the people to make generous contributions to raise this sum.

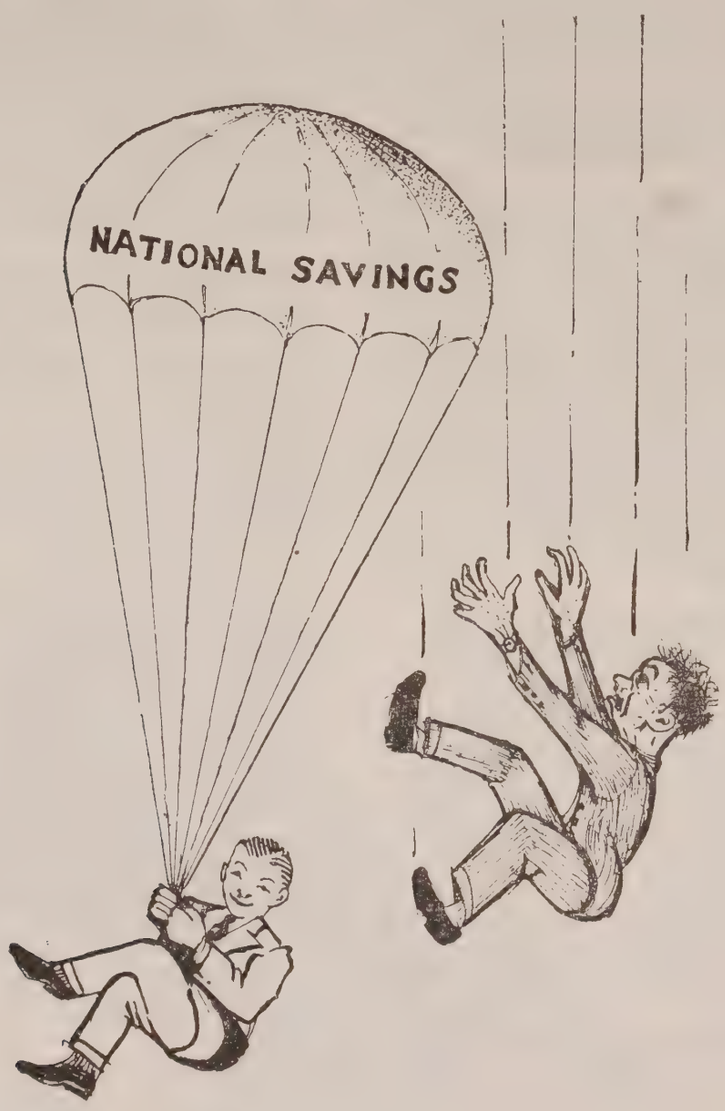
MORE YOUNG MEN ARE RELIGIOUS

There is no justification for the view held by some that Buddhism is on the decline in Ceylon. On the contrary, Buddhism has made rapid progress.

This statement was made by Dr. G. P. Malalasekera, former president of the World Fellowship of Buddhists, at the 37th anniversary of a Buddhist society in Kandy.

He dispelled the view that there was a marked decline in religious activities among the young men and women of the country. He maintained that there was a greater devotion to religion among the young men and women of today.

Dr. Malalasekera admitted that there would always be a misguided few, but it was certainly not the case with the majority of the people who, he said, were on the right side.



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FUTURE OF FRENCH BUDDHISTS

The future of the French Buddhist society in Paris, Les Amis du Buddhisme, is causing concern to the Ven. H. Saddhatissa Maha Thera, incumbent of the London vihara.

He recently returned to London after a lecture tour of the Continent. He said that the French society was in a precarious condition.

It faced the loss of the house where its meetings are held. The owner was dying and the French friends of Buddhism could not afford to buy it if it came to the market.

They would have no place for their meetings. "Perhaps, some Buddhist countries will help. It is a very worthy cause", said Ven. Saddhatissa Maha Thera.

NEW PAGODA IN VIETNAM

The Venerable Narada Maha Thera, of Ceylon, during a few months' stay in South Vietnam, laid the corner stone to a new pagoda at Vung Tau in Phuoe Tuy province.

Ven. Narada attended the Vesak ceremonies at the Ky Vien Tu in Saigon where he spoke on Buddhism and its aspects as it is known in Ceylon.

During his stay in South Viet Nam, the Ven. Narada Maha Thera also gave a series of lectures and visited various pagodas and charitable organisations in Viet Nam.

Arriving by plane from Singapore on May 23, Ven. Narada was greeted at the Ten San Nhut Airport in Saigon by a large crowd of Vietnamese and foreign Buddhists, says Viet Nam Press. Addressing the gathering at the airport he expressed gratification at being able to make his sixth visit to South Viet Nam and hoped that it would bring Ceylon Buddhists and Vietnamese Buddhists closer in a bond of fellowship.

Commenting on the expansion of Buddhism, the Ven. Narada recalled that when he first visited Viet Nam, some 25 years ago, only old people actually practised Buddhism because religious literature in Vietnamese was lacking. Nowadays, he said, the teachings of the Buddha were widespread in Viet Nam because young people could read them in their mother tongue and also learn from both their own and visiting monks.

WOMEN'S SOCIETY'S ANNIVERSARY

On Sunday April 9, the Poona District Buddhist Women's Association, founded last year under the guidance of the Ven. Bhikshu Sangharakshita, celebrated its first anniversary. At 7 p.m. a special meeting was held in the beautifully decorated hall of the Gujerati High School under the presidency of Mrs. Alu Driver, a well known social worker.

The chief guest was Mme. Sophia Wadia, president, Indian Institute of World Culture, and editor of *The Aryan Path*, who came specially from Bombay for the occasion.

In her speech, which was rendered into Marathi by Shri D. R. Maheshkar, Mme. Wadia dwelt on various aspects of the Buddha's teaching and stressed the position and reponsibility it gave to women. Miss K. Kedari, the general secretary then spoke on the aims and objects of the association and appealed for co-operation.

In connection with the anniversary celebrations a Marathi booklet, entitled *The Position of Women in Buddhism*, based on Ven. Sangharakshita's recent series of eight lectures on the subject, was brought out. About 2,000 copies have already been sold throughout Maharashtra and a further large printing has been ordered.

TRAINING COURSE IN BUDDHISM

A special Training Course in Buddhism for *upasakas* and *upasikas*, believed to be the first of its kind in modern India, was held at 6, Todiwala Road, Poona, from March 1st to 31st this year.

The classes, which were held daily (except on Sundays) from 7.30 to 10.30 p.m. were conducted by the Ven. Bhikshu Sangharakshita assisted by Sramanera Sujiva. Besides the *Dhammapada*, which was expounded in its entirety, verse by verse, the subjects taught included all the important doctrines of Buddhism. Each day the class began with the taking of Trisarana and Pancha Sila and offering of Buddha-puja.

For the trainees — most of them workers who came to the classes straight from their duties in office and factory — the course was a means of great spiritual enrichment, while for the monks conducting it, it was a valuable experience which deepened their own knowledge of the Dhamma and brought them into fruitful contact with their Buddhist friends in Poona.

EXCHANGE OF BHIKKHUS

Phra Maha Sommai Premchitt Jotivangso of Wat Rajburana, Bangkok, has arrived in Ceylon under a programme of exchange of Buddhist monks between Ceylon and Theravada countries.

This Thai monk is the first to arrive under the exchange programme. He will be attached to the Vidyalankara Buddhist University in Kelaniya, near Colombo, where he will be afforded facilities for research in Buddhism.

BUDDHIST CENTRE IN WASHINGTON

Fifteen Asian countries, including Ceylon, India, Pakistan and Nepal, have been invited to help in a project to build a Buddhist cultural centre in Washington, USA.

The centre aims at providing educational facilities for the study of Buddhist concepts and establishing facilities for cultural interchange between Buddhist countries and the United States.

TEMPLE INCOMES IN CEYLON

In his Administration Report for 1960, the Public Trustee, Mr. V. F. Gunaratne, says that at the end of the year there were 186 Buddhist temples in Ceylon with a gross income of over Rs. 1,000 each as against 179 temples at the end of 1959.

Of these, 32 temples had a gross annual income of over Rs. 10,000 each at the end of 1960 as against 24 temples in the previous year.

The three temples with the largest incomes were Sripadasthana Rs. 70, 317, Kolavenigama Raja Maha Vihara Rs. 67,594 and Sabaragamuwa Saman Dewale Rs. 63,951.

BUDDHA HEAD FROM GANDHARA

At the first anniversary of the Asian Buddhist Art Research Council held at Talangama, near Colombo, the acting High Commissioner for Pakistan in Ceylon, Mr. Zafrullah Islam, presented a plaster cast of a Buddha head from Gandhara and 60 enlarged prints of photographs of works of Budhist art from Pakistan.

The Ven. Kiriwattuduwe Pragnasara Maha Nayaka Thera, vice-Chancellor of the Vidyalankara Buddhist University, presided over the function.

FIRST BUDDHIST BOYS' TOWN

The Minister of Cultural Affairs, Mr. Maithripala Senanayake, inaugurated the first Buddhist Boys' Town in Ceylon at Pambe, Kalutara. He appealed to the public to assist the project and he hoped that the Courts would divert some of the fines to the institution.

Dr. G. P. Malalasekera, former president of the World Fellowship of Buddhists, said that great stress should be placed now on social service to their fellow-beings by helping institutions like the Boys' Town.

The Home will be run under the auspices of the All-Ceylon Buddhist Congress.

MONK WHO TOOK PICTURES

A Buddhist monk who took pictures at a meeting at which the Minister of Cultural Affairs, Mr. Maithripala Senanayake, presided, induced the Minister to ask for an immediate inquiry as to how the monk came to possess the camera.

The Minister seeing the monk taking pictures remarked that Buddhist monks were complaining that laymen were not showing them enough respect. No wonder, he said, when Buddhist monks had taken to working as cameramen.

The monk retorted that the camera had been given him by the Department of Cultural Affairs. The Minister therefore ordered an inquiry in the Department of Cultural Affairs.

The inquiry revealed that the Department had given the monk a grant to buy books and not to buy a camera. The Minister has now ordered that the camera, valued at Rs. 1,200 should be recovered by the Department.

The Ministry has sent out a strict directive to the Department of Cultural Affairs asking it to check whether monies given as grants are utilised as they are intended to be and not at the whims and fancies of recipients.

VESAK CELEBRATED IN LADAKH

The people of Ladakh celebrated Vesak on May 29, at three centres under the auspices of the Ladaki Buddhist Association.

The celebrations comprised public meetings, taking out of the Buddha's statue and the *Tripitaka* in impressive processions, feeding the poor and illumination of monasteries and private houses.

Ven. Shas Tulku, Head Lama of Rizong monastery, presided over the public meeting convened at Leh. All the speakers dealt on the life and teachings of the Buddha.

ONE BUDDHA AND ONE DHAMMA

Whatever the sectarian differences in Buddhism might be, all Buddhists followed one Buddha and one Dhamma, said the Ven. Shirob Jaltso, head of the Buddhist delegation from China, which brought the sacred Tooth Relic of the Buddha from China to Ceylon, at a reception given by the monks of Asgiriya Maha Vihara in Kandy.

Earlier the Chinese delegates visited the Malwatta Maha Vihara in Kandy, where they were received by the Ven. Purijjala Saranankara Maha Nayaka Thera and the Sangha Sabha.

The leader of the delegation and other members offered flowers to the Buddha rupa, the leader chanting Pirith in Tibetan.

PANCHEN LAMA VISITS MONASTERY

The Panchen Lama of Tibet visited last month the Tashi-Lampo monastery in the west of Tupu mountain in Shigatse, and paid homage to Buddhist images.

Under two colourful canopies and amid rising smoke of burning incense, the Panchen Lama worshipped the Buddhas in various shrine halls which were magnificently decorated and illuminated by thousands of butter lamps. Two thousand lamas of the monastery recited *sutras* while the Panchen Lama worshipped.

In accordance with tradition, the Panchen Lama made an offering to the statue of Tson Kha-pa, founder of the Yellow Sect of Tibetan Buddhism. He also offered hatas(scarfs).

CHINESE VENERATE TOOTH RELIC

The Chinese delegation from China, headed by Ven. Shirob Jaltso, President of the Buddhist Association of China, viewed and venerated the sacred Tooth Relic of the Buddha at the Dalada Maligawa, Kandy, at a special exposition of the Relic.

The party was welcomed by the Diyawadane Nilame C. B. Nugawela Dissawe and the two Maha Nayake Theras of the Asgiriya and Malwatte Maha Viharas.

The delegation spent fifteen minutes in the inner shrine chamber before the sacred Relic was taken out from the seven-fold bejewelled gold casket. The delegation donated to the Maligawa a specially made gong on an ornamental stand. The delegation also donated Rs. 1,000.

UNIVERSAL APPEAL OF THE DHAMMA

The Buddha's message had a universal appeal and did not admit of any sectarianism, It was a religion of peace, said Begum Sufia Kamal, the eminent Bengali poetess of East Pakistan, at the Vesak celebrations by the East Pakistan Bouddha Kristi Pracher Sangha at the Dacca Buddhist University.

She added that Buddhism was a great liberating force for mankind in an age of darkness in ancient Indian society and it still continued to inspire countless millions, irrespective of traditional religions they followed.

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She said that this message of peace and tolerance was more intensively needed today than ever before, to save mankind from the menace of total destruction born out of hatred and strife.

Dr. G. C. Dev of the Dacca University, said that the Buddha did not believe in any dogma and discarded all forms of meaningless rituals. The Buddha emphasised that man could work out his own salvation by his good deeds. His was a religion of supreme action.

Ven. Visuddhananda Maha Thera president of the East Pakistan Bouddha Kristi Prachar Sangha, said that the Buddha had an all-embracing compassion and his thoughts still continued to shape the ideas of millions.

He called upon the Buddhists to spread the message of the Buddha for the good of humanity and work for the promotion of Buddhism in the country.

A day-long programme was held at the monastery. Besides the local Buddhists, a large number of Buddhists of foreign countries participated in the function.

THAI SANGHARAJA VISITS USA

The Sangharaja of Thailand, Ven. Somdej Phra Aryawanna Gatanana, visited San Francisco last month on his first visit to the United States.

He was accompanied by three other monks and three laymen. The Sangharaja is 72 years old and was on a month-long tour of the United States to study American and Buddhist educational institutions.

He visited the Buddhist churches in San Francisco. He said that "if the peoples of the world would understand the teachings of the Buddha, lasting peace would prevail". They visited Chicago, New York, and Washington also.

ORDAINED IN PENANG

One of the members of the American Buddhist Association of Chicago, Mr. Dallan L. Steding of Saginaw, Michigan, was ordained recently a novice Mahayana monk at a ceremony in Penang, Malaya.

He has taken the name of Subhadra. He wrote that the Chinese in Malaya were very kind and eager to meet American Buddhists. "Working together in a united spirit", he said, "the two associations (the Penang Buddhist Association and the American Buddhist Association) may well become the light-bearers of the future, advancing the cause of Buddhism in the modern world."

BURMESE MONKS IN CEYLON

Ven. Sayadaw U. Narada, Secretary-General of the Presiding Abbots Association of Burma, and four other senior monks, Sayadaw U. Narainda, Sayadaw U. Eaindaka, Sayadaw U. Witharada and Sayadaw U. Kawthanla, who represented Burma at the MRA World Assembly at Caux, Switzerland, arrived in Ceylon on June 26.

They were accompanied by a party of laymen. The Burmese Minister in Ceylon, Dr. Htin Aung, members of the Buddhist Cultural Congress and others welcomed the delegation.

The delegation which was on a six-day visit to Ceylon were the guests of the All-Ceylon Buddhist Congress. They visited several places of Buddhist interest and an exposition of the sacred Tooth Relic of the Buddha was held in their honour at Kandy.

AMERICAN BUDDHIST ASSOCIATION

At the annual general meeting of the American Buddhist Association held in Chicago the following office-bearers were elected: President: William Gilbert; Vice-President: Edward Boyer; Treasurer; James Higa; Recording Secretary: Mickey Arkin, Corresponding Secretary: Eileen-Jerrems.

The yearly financial statement was read. Past activities were reviewed and plans were formulated for the coming year. Robert Solomon was selected as editor of the association's publications.

BUDDHIST MISSION TO USSR

A four-member Burmese Buddhist mission left Rangoon on June 14 for a three-week tour of the Soviet Union via Peking. The mission was led by Justice U Chan Htoon, president of the World Fellowship of Buddhists.

During a farewell function to the mission by the Buddhist Association of Rangoon, U Chan Htoon said: "I have already made missionary tours to several countries including America. Therefore, I am glad to have been invited to the Soviet Union.

"I shall do my best to secure for the Soviet Buddhists, who now have no freedom of worship, a right to pursue their faith freely in common with millions of Buddhists throughout the world".

The mission also visited the automomous Buryat (Mongolian Republic) near Lake Baikal, where most of the population is Buddhist.

After its tour of the Soviet Union, the mission visited Poland, East Germany, England, Switzerland and Italy before returning home.

BUDDHIST TEXTS PRESENTED

The Chinese delegation which accompanied the sacred Tooth Relic to Ceylon, visited Isurumuni temple in Anuradhapura, and the Nayaka Thera of the vihara presented the delegation with two Buddhist texts *Pattichcha Samuppadaya* and *Satipattana Sutta*, and walking sticks with Kandyan engravings and a silver tray.

The delegation visited Ruvanveli-Saya and the Sri Maha Bodhi Temple, also in Anuradhapura, where they presented to the Ven. H. Sri Rewatha Nayaka Thera, three English books, *Record of a Buddhist City*, *Buddha's Tooth Relic in China* and *Buddhism in China*, and a few Buddhist paintings.

CHINA'S TIES WITH CEYLON

An exposition of the historical connections between Ceylon and China was given by Mr. William Willetts, British author, addressing the Archaeological Society of South India in Madras on June 24.

Mr. Willetts, who had recently made a study of the subject, was of the view that official contact between Ceylon and China did not start until the fourth century A.C.

He traced the first authentic cultural contact between the two nations to the year 405 and attributed the early contacts firstly to the pivotal position Ceylon then occupied in the vast network of sea trade between the East and the West, and secondly to the flow of ideas and beliefs associated with Buddhism.

Mr. Willetts gave a number of illustrations from historical records and accounts given by early Buddhist pilgrims from China to Ceylon and surveyed the development of contacts between the two countries since the fifth century.

ADVENT OF BUDDHISM TO CEYLON

Poson Full Moon Day on June 27, commemorating the arrival of Arhat Maninda from India to Ceylon

and preaching Buddhism for the first time, was celebrated throughout the Island.

The celebrations were, however, most marked in Anuradhapura where, at Mihintale, Mahinda made his first convert, the king of the Island at the time.

Anuradhapura was a sea of heads on that day, and nearly 60,000 people observed *Ata Sil* or the Eight Precepts. Over 300,000 pilgrims visited the city. Round the historic Samadhi Buddha Rupa over 10,000 meditated.

Another attraction on Poson Day at Anuradhapura was the exposition of the Tooth Relic of the Buddha from China, which was taken there after a three week exposition in Colombo.

REQUEST TURNED DOWN

A request made by the Government Agent of Kandy, Mr. C. J. Serasinghe, and the Basnayake Nilame H. L. Ratwatte Dissawe to the Maha Nayaka Thera, Ven. Purijjala Siri Saranankara, of the Malwatte Temple, Kandy, to be present to receive the Tooth Relic from China when it arrived in Kandy from Anuradhapura for exposition on June 30, was turned down.

The Maha Nayaka Thera said: "I have decided not to associate myself with the event and under no circumstances will I alter my decision".

Ven Yatawatte Siri Dhammaratana Maha Nayaka Thera of the Asgiriya Temple, Kandy, however accepted the invitation.

NEED FOR TEMPLE LEARNING

"I have obtained high academic honours from the Universities of Cambridge and London, but I value most the basic religious education I received in Burma as a Samanera in a Burmese temple when I was young."

This observation was made by Dr. Htin Aung, Burmese envoy in Ceylon, at the annual prize distribution of a Dhamma school in Galle, south Ceylon.

He said: "In Burma, education was never divorced from the Buddhist clergy. The education of the Burmese children, even during the 60-odd years of British domination, was in the hands of the Buddhist clergy."

He added that in Burma all children still attended Buddhist temples for their elementary education. Education must be based on religion. "We must study the works of Shakespeare and other works of English literature, but at the same time, we should not neglect the study of our Buddhist jataka stories", he said.

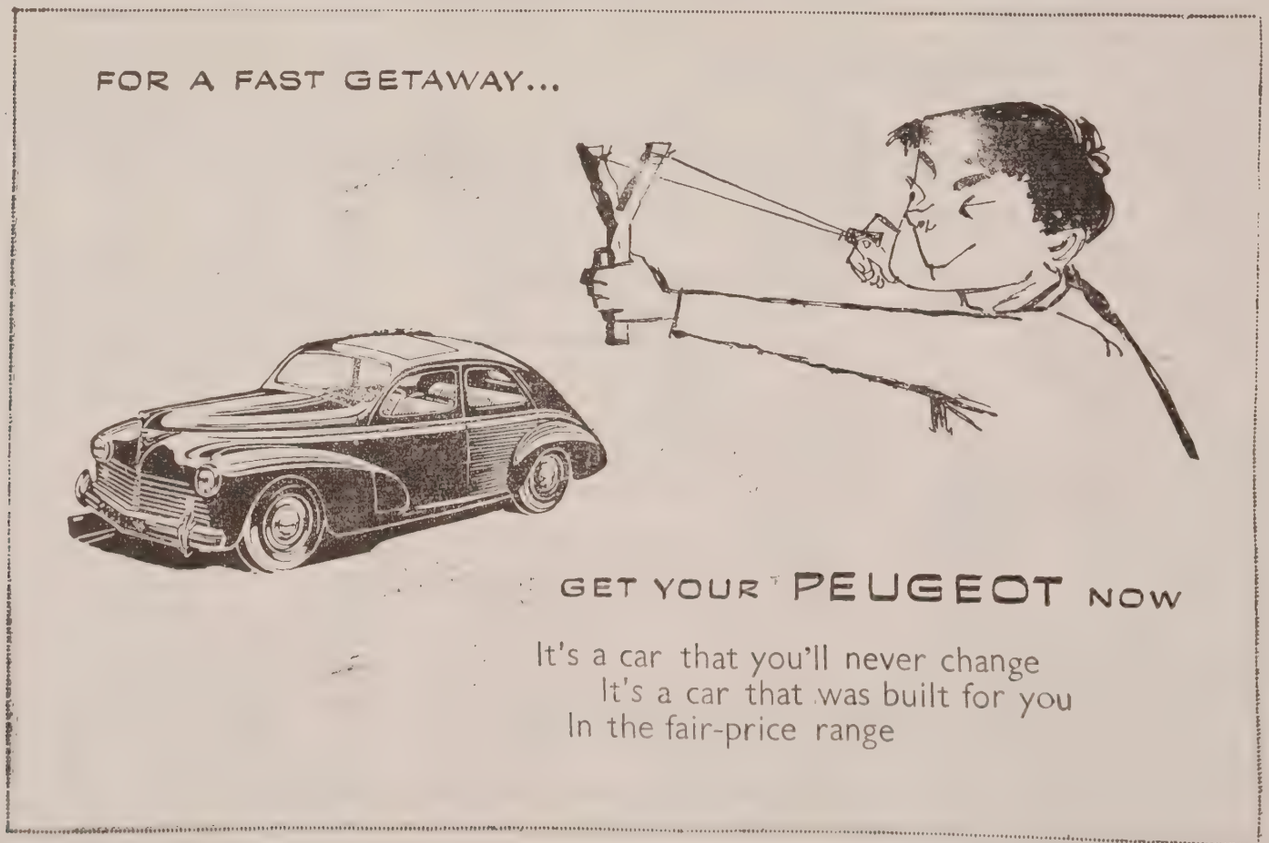
CEYLON BHIKKHU FOR JAPAN

Bhikkhu Anuruddha of the Vajirarama temple, Colombo, will be leaving shortly for Japan on the invitation of the All-Japan Sangha, to attend the religious Conference for Peace as a delegate of the Maha Bodhi Society.

The conference will be held for five days in Tokyo and later the delegates will be conducted on a tour of all the peace shrines there.

On his way he will visit other Far Eastern countries to meet Buddhist leaders for the purpose of holding preliminary discussions on the forthcoming Anagarika Dharmapala centinary celebrations.

Bhikkhu Anuruddha is an honours graduate of the Ceylon University and an old boy of Royal College, Colombo. His teacher was the late Ven. Pelene Siri Vajiranana Maha Nayake Thera of the Vajirarama temple.



PROPOSED MEASURES TO REFORM THE SANGHA

THE Government of Ceylon is expected to implement the recommendation of the Buddha Sasana Commission that bhikkhus should not be allowed to participate in political activities.

A Government spokesman said that legislation would be prepared to prohibit Buddhist monks engaging in active politics and any bhikkhu who is a member of a political party would have to resign from it.

Prominent members of the Buddhist clergy and laity who gave evidence before the Commission said that bhikkhus should not be allowed to take part in politics and that legislation should be framed to prevent them from doing so.

The creation of a new Department of Religious Affairs has been recommended to the Government by the Minister of Cultural Affairs. Mr. Maitripala Senanayake. It will handle primarily the Sasana Commission recommendations.

The administration of the Buddhist Temporalities Act is also expected to be handled by the proposed new department.

DUSSEELA MONKS

The Ministry is also preparing draft legislation to charge "dusseela" or recalcitrant monks in the courts for impersonation if they continue to wear the yellow robe and pose as monks after they have been found guilty by ecclesiastical courts of breaking the laws of the Vinaya and bringing the Sangha to disrepute.

The special committee appointed by the Minister to advise him on implementing the recommendations of the Sasana Commission, had a full discussion on the question of bringing about reforms in the Sangha and decided that firm action was necessary to bring to book monks who bring the Sangha into disrepute.

The committee decided that monks who are found guilty of corrupt practices should be tried by ecclesiastical courts which should be set up in terms of the Sasana Commission report.

If the ecclesiastical courts found them guilty they should be proclaimed and if even after such proclamation they insisted on wearing robes and posing as monks, instructions should be issued to the police to charge them with impersonation.

Ven. Pandit Pathigama Nandarama, however stated at a Sunday Dhamma School prize distribution at Weligama south Ceylon, that shrewd and cunning politicians dragged Buddhist monks to political platforms for their political ends and have now turned to making phantoms out of the same monks.

He said that the late Prime Minister, Mr. S. W. R. D. Bandaranaike, created the Cultural Affairs Ministry for the resuscitation of the Buddha Sasana. But today the same Ministry was engaged in a wilful campaign to villify the Buddhist monk and bring discredit to the Sangha.

Today, the politicians have created an impasse between the Sangha and the laity, he added. While he held no brief to the errant Buddhist monk, he felt very strongly about the manner politicians who made political pawns out of the monks, were now trying to undermine the contribution made by the Sangha to the social and cultural emancipation of the people of Ceylon and eventually paint all monks black.

He reiterated that the sustenance of the Sasana for 2,500 years was primarily due to the service rendered by the monks in Ceylon and it was now threatened with extinction due to mischievous politicians and their viles.

MONKS TOLD NO JOBS

According to Mr. Maithripala Senanayake, the Government has decided not to give employment to bhikkhus in the Government service.

He said, however, that if it became necessary to employ bhikkhus for certain posts, then applications to these posts would be submitted through the head of the Nikaya or sect to which the bhikkhu belonged.

If a bhikkhu was employed in Government service he would not be paid directly, but what was due to him would be credited to a fund for the welfare of the bhikkhus.

Meanwhile thirty bhikkhus who had received letters of appointment to teaching posts in Government schools have been informed by the Education Department that their letters of appointment had been cancelled.

This action has been taken by the Education Department in accordance with the recent Government decision to terminate services of clergymen of all denominations appointed to Government posts after June 1.

The Government is now compiling lists of clergymen who have been recruited to service after June 1 so that notices of termination of their service could be served on them in accordance with the Government's decision.

A LETTER

But Hewanpola Ratanasara Thera, a lecturer at the Vidyalankara Buddhist University has handed over a letter to the Prime Minister, Mrs. Sirimavo Bandaranaike, protesting against the Government's decision not to employ any clergyman in Government service after June 1.

He has stated that, except in the field of education, there has been no instance of the clergy applying for Government jobs. Taking the clergy away from teaching posts would amount to breaking of the Government's promise to allow freedom of religious instruction.

He points out that the Buddha Sasana Commission specifically states that bhikkhus should be engaged in the field of Education. He also states that if it is unsuitable for bhikkhus to receive payment for their services a board should be constituted to administer the collected funds for the welfare of bhikkhus as a whole.

He also points out that if bhikkhus are taken away from education the entire purpose of the two temple universities, Vidyalankara and Vidyodaya, would be lost.

Universities were undesirable places for Buddhist monks to pursue their studies, and if the dayakayas (lay custodians of temples) wished to see monks continue to the serve Sasana, they should desist from sending young monks to these institutions.

This warning was given by the Ven. Ambalangoda Dhammakusala Maha Thera, principal of Sasthrodaya Pirivena (temple school) of Ambalangoda at the Higher Ordination ceremony of two monks.

He said that his personal experience of the universities was that they were utterly unsuitable places for

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any monk who wished to remain in the robes to administer to the spiritual needs of the Buddhist laity.

He added that the influence of the universities tended to make them crave for worldly things and the monks eventually left the robes after their university degrees.

This was inevitable since the monks were themselves human beings. If those who had dedicated their lives to the Buddha Sasana were to continue their good work this could be achieved without going to universities, he said.

Referring to the cry for the reform of the Sangha Mr. Maithripala Senanayake, at a meeting following the opening of a preaching hall at a temple near Gampola in central Ceylon, said, it was the intention of the Government to implement the recommendations of the Buddha Sasana Commission Report for the purification of the Sangha.

But before implementing the proposals embodied in the report, he would consult the Maha Nayaka Theras to obtain their views and advice. He added that as a result of the proposal made by him to the Government, it had been decided not to employ Buddhist monks in posts which could be filled by laymen.

Mr. Senanayake said he could not agree with the views of certain critics that the establishment of the Buddhist universities of Vidyodaya and Vidyalankara had done more harm than good.

If there was no discipline among the students of the two universities, it was certainly not the fault of the universities or in the principles of having them, but the fault lay in the absence of a proper code of regulations for the maintenance of discipline, he observed.

Mrs. Sirimavo Bandaranaike, also gave an assurance that very soon the Government would implement some of the recommendations of the Buddha Sasana Commission.

She made this announcement after the pinnacle laying ceremony of the new dagoba at the Sri Piyadassinaramaya at Palugama.

She said she was very much concerned for the welfare of the Sangha and it was for the purpose of restoring the Sangha to its rightful place that the Government would implement some of the recommendations of the Sasana Commission.

She added that this was necessary to preserve the Sangha. She was aware of the humiliation the Sangha was subjected to immediately following the assassination of the late Prime Minister,

Mrs. Bandaranaike declared that she was not quite satisfied with the present state of affairs prevailing among the Sangha.

A solution to this problem was the amalgamation of all Nikayas (sects) so that there would be greater discipline in the Sangha and central control over it, according to the Ven. Yatihahala Siddhartha Maha Nayaka Thera. He was speaking at a meeting of the Sri Ubayartha Buddhist Scciety at Wattala, near Colombo.

He said that all nikayas should be placed under one head and a set of rules and regulations should be framed for the Sangha. The Sangha was disorganised, he observed.

Those monks who wished to practise professions like teaching and medicine should be expelled from the Sangha, he said. He added that the higher ordination should be given only to those who showed an active interest in the Dhamma.

The point of view is also expressed that it is improper for laymen to criticise the Sangha in public and that responsible parliamentarians should desist from criticising the Sangha. Reforming the Sangha should be entrusted to the Sangha itself.

If the Sangha disappeared from society it would be the end of Buddhism. The Sangha should not be reformed by rebuking the bhikkhus in public. It is the institution of the Sangha that will be ridiculed by such actions, not the erring monks.

But it was absurd for the Government to frame disciplinary rules for members of the Sangha, ignoring the laws framed by Lord Buddha, said Mr. Dudley Senanayake, former PrimeMinister and now Leader of the Opposition in the House of Representatives.

Meanwhile, a number of bhikkhus are said to have written to the Department of Education, to find out whether they would be given teaching appointments if they gave up their robes.

About seven bhikkhus who had to resign their teaching posts in accordance with the Government decision not to employ them in

(*Continued onpage* 17)

London Vihara

Poson Celebrated in London

(From a Correspondent in U. K.)

For the first time in the history of Buddhism in Great Britain, the Poson festival was celebrated at the London Vihara on Tuesday, June 27. Buddhist devotees of several countries observed *Attha Sila* (Eight Precepts) in the morning and dana was offered to all of them and the resident bhikkhus.

In the evening, a sermon on the *Cullahatthipadopama Sutta* was delivered to a large and international gathering by the Ven. H. Saddhatissa. This sutta was the first exposition of the Dhamma in Ceylon by the Arahat Mahinda, son of King Asoka of India and pupil of Moggaliputta Tissa who had appointed him as a missionary to the Island.

The Ven. Saddhatissa chanted part of this sutta in Pali which delighted the audience and then explained the contents in brief. The moral is a warning against jumping to hasty conclusions without having first investigated everything thoroughly and then having proved to one's own satisfaction that it really is so.

This sermon served as a good opportunity for most non-Ceylonese to understand the history of Buddhism in Ceylon and that country's cultural antiquity. A highlight of the celebrations was the offering of a canopy to the shrine room by Mrs. N. S. Perera, on behalf of the Lanka Mahila Samitis in Ceylon. These celebrations were organized by the Buddhist Activities Association, which celebrated this year's Vesak in April, on a grand scale.

On Sunday, June 4, Mr. K. N. Jayatillaka, Lecturer in Philosophy at the University of Ceylon, gave a talk on Rebirth.

On Sunday, June 11 the Ven. K. Wachissara gave a sermon on "What Can Buddhism Contribute to the Modern World."

On Sunday, June 18. Dr. Ananda S. Kulasuriya, Lecturer at the University of Ceylon, gave a lecture on "Buddhism in a Changing Society".

On Sunday, June 25, U. Maung Maung Ji gave a lecture on the Concept of Liberation. He said he had been to many parts of the United Kingdom recently but that wherever he went, he always returned to the Vihara. He said he was not liberated yet but hoped that he was in the process of liberation.

The Ven. Pannatissa, Bhikkhu-in-charge of the Sanchi Vihara, India, who came over to London on the 1st of this month, is still staying at the Vihara.

The Acting Minister of Labour and Nationalised Services in Ceylon, Mr. M. P. de Z. Siriwardene and Mrs. Siriwardene paid a visit to the London Buddhist Vihara on the 13th of this month.

On June 22nd the Ven. Wachissara went to Reading to lecture to a Youth Group on Buddhism. He spoke and answered questions for almost three hours and afterwards made a free distribution of books on Buddhism. A very appreciative letter of thanks was later received from the organizing secretary.

On June 29th, Mr. Ronald Fussell, Vice-President of the London Buddhist Society, died of leukemia. He had been ill for over six years knowing that he might die at any moment. His courage and endurance in face of such news was an example to all. Never did he give in and he continued to work for the Dhamma right up to the very end.

Before the Study Group began on July 1st the Ven. Saddhatissa spoke a few words telling about the passing away of Mr. Fussell. After he had finished, all those present stood in silence for one minute in tribute to his memory.

ACTVITIES IN MAY

After the Vesak celebrations the Ven. Saddhatissa resumed his Study Group with many new members attending. He discussed the Buddhist theory of impermanence with special reference to Dependent Origination.

On Sunday, May 7th, Mr. P. D. Mehta, author of *Early Indian Thought* gave a talk on his Pilgrimage to Ceylon and India.

He was in Ceylon only for seven days but in that short time he gave as many lectures and managed to see a considerable part of the Island, covering many hundreds of miles. In this lovely Island of the Dhamma he had met many bhikkhus and samaneras.

In India he visited bhikkhus in Madras, Bangalore and Delhi. He was filled with the greatest admiration for the marvellous work they were doing. Buddhism was spreading there but slowly and with difficulty.

He concluded by saying that his pilgrimage had made such an impact on him, having seen so much in such a short time, that he only had one desire left; to return again to meditate there in silence and in solitude .

On Sunday the 14th Mr. K. N. Jayatilaka Lecturer in Philosophy at the University of Ceylon, gave a lecture on Buddhism and Peace.

On Sunday the 28th the Venerable Jutindharo gave a talk on Buddhism in Thailand. This talk was particularly apt as according to Thai reckoning this day was Visakha Puja Day. He had been there for one year studying meditation and Abhidhamma and the extraordinary kindness shown to him by everyone during that time had made such a deep impression on him that he felt he would never be able to repay a fraction of such kindness.

Of all the monuments he saw there the greatest monument to Buddhism was the attitude of the ordinary Thai people.

He had returned to England feeling very strongly that the point of the Dhamma was to help them cope with everyday life: that one must begin this study at the beginning and proceed gradually step by step, *dana, sila, bhavana,* only then would *nekkhamma* have any meaning.

GOOD WORK

On May 29th Mr. B.F. Perera, Ambassador for Ceylon in West Germany, visited the Vihara with his family and the Ven. Saddhatissa chanted 'Paritta' and invoked the blessings of the Triple Gem.

By letter, word of mouth and telephone, the Ven. Saddhatissa has received messages of appreciation for the way in which Vesak was celebrated this year and some people have also asked him to let them have a tape of the talks which were recorded then. As usual, there were a number of Buddhist services conducted at the Vihara throughout this month as well as in the people's homes; many too, came to worship and for 'Paritta'.

A Thai monk, the Ven. Phra Kaveevorayan from Wat Srakes, Bangkok, visited the Vihara on May 17th and wrote is the visitor's book: "This is my first visit here and at last my dream has been realized since I have looked forward to visiting this Buddhist Vihara for many years. It is my good fortune to meet the very generous and merciful monk, the Ven. Saddhatissa".

PROPOSED MEASURES TO REFORM THE SANGHA

(*Continued from page* 16)

permanent salaried posts, have informed the Education Department that they are no longer monks and have given up their robes.

The Department's position is said to be that if any bhikkhu wishes to give up his robes and has the requisite qualifications to be appointed, he will be considered for appointment.

The Public Trustee of Ceylon, Mr. V. F. Gooneratne, has appointed Mr. Douglas Nugawela, a son of the late Diyawadana Nilame C. B. Nugawela Dissawe, to act as Diyawadana Nilame (lay custodian of the sacred Tooth Relic at Kandy) pending the appointment of a successor to the vacant office.

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MONK'S MISSION IN EUROPE

(From a Correspondent in UK)

At the invitation of the Burmese Ambassador in Belgrade and Madame U Sein Bwa, the Ven. H. Saddhatissa of the London Vihare flew to Yugoslavia on May 2nd, for a week's visit. Every evening from the 2nd to the 7th he gave sermons and chanted 'paritta' at the residence of the Burmese Ambassador. On the 3rd he performed a special Buddhist service for a devout Buddhist, the late U San Nu, aged 78, and the father of Madame U Sein Bwa.

On the 8th the Ven. Saddhatissa arrived in Munich where he was received by the Hon. Secretary of the German Buddhist Union, Mr. J. G. Bauer. On the following day the Maha Thera was welcomed at the German Buddhist Union at Rosenbuschstr, where he gave a lecture and afterwards held a very interesting discussion. He was invited to visit them gain so that they could make arrangements for him to visit the other Buddhist societies and groups in Germany.

Due to certain news appearing in the German papers about Ceylon, their faith in the Sangha there was waning and they were turning to Burma for guidance. They knew nothing whatever about the Vihara in London so the Ven. Saddhatissa took this opportunity to tell them about it and also about its various activities.

TWO LAMAS

While in Munich he met two lamas from Tibet. They had been specially chosen by the Dalai Lama to catalogue Tibetan manuscripts in the Indology Seminar of the Munich University. When this work is completed they hope to get it published. He also met Dr. Hahtweg of the Indology Seminar who is a Pali scholar. The Ven. Saddhatissa especially visited this place as it is a great seat of Buddhist learning and is closely connected with Dr. Wilhelm Geiger who translated the *Mahavamsa* and other texts as he used to work in this Seminar.

On Saturday, May 13th,the Maha Thera went on to Paris where he addressed Les Amis du Bouddhisme. There was a very good gathering as that was the day on which the Ven. Dr. W. Rahula gave his monthly talk. Later on, the Ven. Saddhatissa invited him to assist in the Summer School which he will be holding at Torquay for one week during August and this he gladly accepted to do.

Les Amis requested the Ven. Saddhatissa to see if he could find some Buddhist organization interested enough to buy the house for them as otherwise, upon the demise of their president, Miss Lounsbery, the house would revert to Madame Fuente's niece (the former woman having been Miss Lounsbery's co-worker) and they would have nowhere to carry on. He found them a very enthusiastic group.

On May 22nd the Ven. Saddhatissa went to Oxford University to speak to the Buddhist Society there. His subject was "The Wholesome and Unwholesome Roots". A very interesting discussion on rebirth followed. He has noticed that in the West, this subject is of paramount interest to the people and he is questioned again and again on this aspect of the Dhamma.

Mr. Richard Gombich, an undegraduate there, is making a special study of Pali in order to read the original texts. He has been awarded a scholarship to Columbia University for this purpose. From there he plans to go to Ceylon for further studies. The president of this society is Miss Onora O'Neill (Somerville). It is recalled that this society was founded under the patronship of Mr. S. W. R. D. Bandaranaike, the late Prime Minister of Ceylon.

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Buddhist Activities in Bombay

From a Correspondent in Bombay

A series of sermons on Buddhism in Hindi has been arranged by the Ananda Vihara, Bombay, in its primisses by Bhikkhu H. Dhammananda. The sermons are being delivered every sunday morning. The purpose of the series is not merely to instruct the neo-Buddhists in the teachings of the Buddha, but also to remedy some misconceptions about the Buddha Dhamma.

ANANDA VIHARA

Ananda Vihara was built by the late Dr. Ananda Rao Nair in the Nair Hospital compound. The hospital itself was built by him and handed over to the Bombay Municipality for management.

He was a staunch Buddhist and a devoted follower of the late Anagarika (Devamitta) Dharmapala the founder of the Maha Bodhi Society. Ananda Vihara is now the property of the Maha Bodhi Society of India.

Bhikkhu Shanti Bhadra who is now in West Germany was the first bhikkhu to be in charge of the Vihara. He was sent by the Maha Bodhi Headquarters in Calcutta. After him there has been a number of bhikkhus in charge of the Vihara. Bhikkhu K. Ananda is carrying on the activities at present.

BAHUJANA VIHARA

Bahujana Vihara at Parel is a registered Trust of the Maha Bodhi Society of India, to which Ananda Vihara has been transferred. This vihara was built by the late Prof. Dharmananda Kaushambi, a well known Pali scholar and a zealous Buddhist. He was a Hindu Brahmin by birth and he embraced Buddhism.

He was ordained as a bhikkhu under the Late Ven. Sri Sumangala, the founder of Vidyodaya College, Colombo, which is a University now. He studied Buddhism in Burma and wrote a Tika in Pali named *Navabita Tika* to the *Abhidhammattasangaha,* during the latter part of his life. He has been a Professor of Pali and Buddhist Studies at the Harvard University in America.

Bahujana Vihara was built by him with the help he received from Mr. Jugol Kishor Birla and some others. He remained at the Vihara for some time and then handed it over to the Maha Bodhi Society after creating a trust.

LITERATURE IN MARATHI

Despite the fact that the number of the newly-converted Buddhists in Maharashtra is greater than that of any other country of the world, they are without Buddhist literature. With the exception of the few works both in Gujarathi and Marathi written by the late Prof. Dharmananda Kaushambi, it may be said that no arrangements have yet been made by any organisation to meet this great need of the masses.

Buddhist missionaries in Maharashtra are equally a great need. The attention of the World Fellowship of Buddhists should be drawn to this problem and the question should be discussed at their next conference.

TEMPLE AT WORLI

The Buddhist temple at Worli was built by Mr. Seth Jugol Kishor Birla who is no more a stranger to Buddhist institutions in India. It was built and managed by a Trust formed by Mr. Birla, who favours Mahayana Buddhism due to the apparent tantric outlook in his practices which corresponds with Hindu practices.

The activities of the vihara are carried on by the Japanese Buddhist monks who are the followers of the gospel of the *Saddharmapundarika Sutra.*

This vihara, like the other two viharas in Bombay are crowded with neo-Buddhists all throughout the day. They take a sigh of relief after entering the shrine, and worship not only the Buddha but also the late Ambedkar for he had opened the doors that were shut for them for centuries.

SIDDHARTHA COLLEGE

Siddhartha college in Bombay has three different institutions viz. College of Arts and Science, College of Law, and College of Commerce. This was founded by the late Dr. Ambedkar and is being managed by the People's Education Society formed by him. Dr. Karnic, the principal of the College of Arts and Science, has been a close associate of the late Dr. Ambedkar.

Mr. Ganasyam Talawatkar M.A., the Secretary of the People's Education Society, is a strict follower of the ideals of the founder of the institution. He has practically made the college an international Buddhist home. Buddhist missions and delegations from abroad visiting Siddhartha College are sure to find a welcome.

Mr. P. T. Borale is the principal of the Siddhartha Law College. He is an ex-Mayor of Bombay and the only Buddhist Mayor, that the city has had. There are about 500 Buddhist boys in this College while others including Hindus, may be about 2,000. Besides conveniences that are made available to the neo-Buddhist boys, foreign Buddhist students find a homely and a most congenial atmosphere within the institution.

SMALL VIHARAS

Since the mass conversions in Maharashtra small viharas and shrine-rooms are found almost in all parts of the State. The caves scattered throughout the State, namely the Buddhist caves of Kanheri, Andheri, Yogeshvari, near the city, and Karle caves in Lonawala, Pandava caves in Nasik, and many others including the well-known Ajanta and Ellora caves, show that Maharashtra had been a stronghold of Buddhism. The new Buddhist movement is a revival of the old one.

BUDDHA IMAGE

A small vihara with a single shrine-room and a varandah have been built recently at Pavai about twelve miles away from Bombay, by the local Buddhists. It was opened on the occasion of Buddha Jayanti on 30th April 1961.

A replica of the Anuradhapura Samadhi image brought over by Mr. Noel Peiris from Ceylon was taken in a procession and installed here after which the vihara was declared open. Another Buddha image from Ceylon has been sent as a gift from Mr. Semage, the treasurer of the Maha Bodhi Society, Ceylon.

(*Continued on page* 21)

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BHIKKHU'S PREACHING TOUR

(From a Correspondent in India)

Covering the last lap of his current preaching tour, the Ven. Bhikshu Sangharakshita of Kalimpong, visited, during the months of April and May, Bangalore, Poona, Ahmedabad, Bhusawal, Nagpur, Calcutta and Ranchi.

At Bangalore, in the course of a three-day visit devoted mainly to re-establishing old contacts, he spoke on "The Progressive Path of Spiritual Perfection" at the Maha Bodhi Sangharama.

Returning to Poona, he spoke on "Buddhism and Education" at Range Hill on April 8th and participated in the first anniversary celebrations of the Poona District Buddhist Women's Association. On April 14th the 70th birth anniversary of the late Dr. B. R. Ambedkar was celebrated at Poona with great enthusiasm and in the course of the day the Ven. Bhikshu addressed large public meetings at Poona City, Modikhana (where he also dedicated the site of a vihara), Bhawanipeth and Kirkee.

At Ahmedabad a busy programme awaited him, organised jointly by the Buddhist Society of Gujerat and the Friends of Buddhism. From the 21st to the 23rd April the Ven. Bhikshu delivered a series of three lectures at the Prarthana Samaj Hall, his subjects being "The Universality of Buddhism", "The Four Brahma Viharas" and "The Significance of Buddha Jayanti". On the 23rd he also delivered a discourse on the *Sigalovada Sutta* at the Lakshman Bhavan and addressed a public meeting organized in connection with Dr. Ambedkar's birth anniversary celebrations.

A Bhusawal, where he stayed from the 25th to the 27th April, Bhikshu Sangharakshita performed a name-giving ceremony and spoke on the significance of Buddhist ceremonies, delivered a lecture on "Buddhism and Other Religions" and addressed a very large public meeting in connection with Dr. Ambedkar's birth anniversary.

In Calcutta he spoke on "The Universality of Buddhism" in the Maha Bodhi Hall on May 11th under the presidency of Dr. N. Dutt.

On May 13th and 14th he and Bhikkhu Vivekananda participated in the Buddhist Convention held at Gautamdhara, 25 miles from Ranchi, due to the initiative of Shri Mahta, Secretary of the Chota Nagpur Pancha Sila Parishad. The Convention was held at a vihara situated in the midst of dense jungle, and the three meetings which the Ven. Bhikshus addressed were attended mainly by aborigines, many of whom are now turning towards Buddhism.

As this was Bhikshu Sangharakshita's first contact with these simple people he made a thorough study of their social, economic and and religious condition.

On May 19th Bhikshu Sangharakshita returned to his Kalimpong headquarters after completing a preaching tour lasting seven and a half months in the course of which he had visited towns and villages in more than half the States of India, delivered upwards of 200 lectures, and received 25,000 people into the fold of Buddhism.

HIGHER ORDINATION

On Wednesday April 5 two sramaneras, Saddharakkhita and Silaratana, were given the higher ordination (upasampada) at Bangalore in the newly dedicated sima of the Maha Bodhi Sangharama, 20, Gandhinagar.

Participating in the ceremony were Ven Nandissara Thera and Ven. Pannarama Thera from the Maha Bodhi Society's Madras Centre, Ven. Vivekananda Thera of Thailand, Ven. Bhikshu Sangharakshita of the Triyana Vardhana Vihara, Kalimpong, and Ven. Buddharakkhita Thera, Chairman, Maha Bodhi Society, Bangalore. Ven. Buddharakkhita acted as *upajihaya*.

While congratulating the two candidates on their having received the higher ordination the Bhikkhus wished them many years of fruitful service to the Dhamma in the land of its birth.

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Beyond the Image of the Buddha

Beyond the Image of the Buddha, this I see:
a mortal man, enlightened under the Bodhi tree,
compelled to be Master Guide, that mortal men be free.
Beyond the Image of the Buddha, this I hear:
the Sage of Wisdom, speaking words in Dharma sphere;
and silence, so profound, unbroken by a year.
Beyond the Image of the Buddha, this I feel:
compassion-bound to Sentients, who share same Wheel,
to liberate man's sufferings, so sorrows heal.
Beyond the Image of the Buddha, this I learn:
Four Noble Truths and seek Eightfold Path. Desires that burn
enslave all born with age and death, as flames return.
Beyond the Image of the Buddha, this I vow:
to take Three Refuges — accept Five Precepts, now,
then know I wear no chain of fetters on my brow.
Beyond the Image of the Buddha, this I teach:
the truth which Buddha found, such Truthdom free to each;
thus Sangha must instruct, so others Bodhi reach.
Beyond the Image of the Buddha, this I know:
all is Impermanent, like change in melting snow;
no soul exists — 'tis Illusion shadows throw.
Beyond the Image of the Buddha, this I found:
the guided Pilgrim travels safe on Middle-ground,
and reaches shelter, Truth, much swifter than his sound.
Beyond the Image of the Buddha, this I meet:
tranquillity — serene in solitude or street;
a calm Impersonality in mirrors that repeat.
Beyond the Image of the Buddha, this I wait:
to sever navel or rebirths for Ultimate;
attain the Buddhahood — Nirvana consummate.

Hermit Helene T. Arlington,
(United States)

ACTIVITIES IN BOMBAY

(Continued from page **19***)*

The Bombay Buddha Jayanti Charities Society is no other than the Bombay Buddha Jayanti Celebrations Committee that was formed under the chairmanship of the then the Governor of Bombay, Dr. Harekrishna Mahatap, the former Chief Minister of Orissa. It came into being in 1956, the Buddha Jayanti year, when celebrations were held allthroughout the country.

The committees in other States were practically dissolved after the celebrations. but the Bombay committee was registered a as a permanent body and is called by the name given above. The Governor of Bombay, Sri Prakash is the present chairman and Madam Sophia Wadia of the Theosophical Society in Bombay the vice-chairman.

There are about seventy four members in the committee most of whom are businessmen. It is a cosmopolitan body. Bhikkhu H. Dhammananda of the Maha Bodhi Society, Bombay, is the only Buddhist member of the society.

In connection with Purushottama Mas (leap year) according to the Hindu calendar, a series of Hindu rites and ceremonies were held in Bombay at Kalbadevi road sponsored by a Gujarathi organisation. The celebrations were from June 5 to 11.

An Inter-religious conference was held on the 10th. and the 11th "The Message of Humanity" was the subject placed before the authorities of various religions which was discussed by them in the light of their respective teachings.

Bhikkhu H. Dhammananda of the Maha Bodhi Society, Bombay, discussed the subject in the light of the Buddha Dhamma.

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The Heart of Buddhist Meditation	*by* Nyanaponika Thera
The Path of Buddhism	*Ven.* Bhikkhu Silacara
Life and Legend of Buddha	*by* J. Barthelemy Saint-Hilaire
Buddhism and Marxism	*by* J. R. Jayewardene
Heritage of Buddha	*by* Celina LuZanne
Buddha and Buddhism	*by* Maurice Percheron
The Buddha Image and Ceylon	*by* D. T. Devendra
The Creed of Buddha	*by* Edmond Holmes
The Life of Buddha	*by* A. Ferdinand Herold
Lectures on Buddha and Buddhism	*by* Radhagovinda Basak
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WHY I ACCEPTED THE BUDDHA'S TEACHING

By Ven. Susiddhi
(*United States*)

I AM an American citizen born twenty-eight years ago of Christian parents and given the usual training, Sunday school and church. I was educated in California at the High School in the city of Burbank and went to the Burbank School of Dramatic Arts to study the technique of the theatre and picture-making.

After finishing my dramatic training I went into the employ of the studios of Warner Brothers, Inc., makers of many world-famous motion pictures. Among well-known films made during my time as co-ordinator at the studios are such pictures as Auntie Mame, Mr. Roberts, Giant Battle Cry, A Summer Place and many others. I was not an actor and my work was in the production department. This work brought me into very close touch with many of the most famous persons and stars in the motion picture world.

About six years ago I began to take stock of my life in an effort to determine why I felt such a pronounced lack of happiness and why my life seemed to have no significance. Religion had ceased to mean anything to me. Also my father and mother, long before their deaths, had ceased to take any active part in Christian worship.

BLIND BELIEVING

I made a careful examination of Christian teaching and found they answered none of my questions about life and its meaning. The entire Christian religion is built on blind-believing and makes no appeal at all to logic or reasoning. I found I could not believe the stories about the creation of the world and all the other fables about the whimsical god who is supposed to be the central figure of Christianity. The church offers nothing practical for daily living and its main rewards are offered to faithful believers only after they are dead.

In my studies of various religions and philosophies I found that only the teachings of the Buddha give a clear analysis of why we suffer in this life and a way to get free from suffering. No other religion has such a teaching. About six years ago I began to accept the Buddhist teachings and to think of myself as being a Buddhist.

In May of 1959 the Venerable Sumangalo was my house guest for several weeks and we had long discussions concerning the Buddhist teachings and we compared these teachings with the findings of modern science. Other religions contradict science. Only Buddhism is not at all afraid of scientific investigation. In fact, many of the modern scientific teachings were known to the Buddha some 25 centuries ago. This is especially true in psychology and modern findings as to the nature of matter.

TINY SPECK

Moreover, Buddhism taught two thousand five hundred years ago that this world is but a tiny speck in space and that the universe is unlimited so far as we can ascertain. This has always been the teaching of Buddhism and is now a modern scientific teaching. All other religions regard this small world of ours as being the centre of the universe and have no teaching at all as to the cosmos.

While the Venerable Sumangalo was my house guest I decided to give my life to Buddhist work and I requested him to ordain me as a novice monk. He did this and gave me a letter of introduction to the Supreme Patriarch of Zen in Japan who ordained me a full monk on the 9th of September 1959.

Prior to my coming to Malaya in 1959 I had been greatly interested in Buddhist Youth Work in America and I intend to make such work my main activity in life. I was very happy in Malaya to see the fine young people who belong to Buddhist Sunday Dharma schools and Buddhist Youth Circles. For the past year and a half I have been a resident in Malaya with my headquarters in Penang as Youth Activities Co-ordinator under the direction of the Venerable Sumangalo who is the Religious Adviser of the Penang Buddhist Association.

We have recently completed a feature-length colour and sound documentary film entitled "Buddhism Today". This film depicts the importance of youth in Buddhism through the means of education and healthy recreation. These young people are the guarantee for a secure future for our religion. I urge all Buddhists to support Buddhist youth work and help to establish more and more Buddhist Sunday Dharma schools and lay-preaching groups.

IN MALAYA

On the 19th March 1961, I left Malaya for an extended preaching tour of many points in eastern Asia. My first stop was Bangkok, Thailand, where I spent ten days visiting the various Buddhist Temples, Associations, Societies and Youth Organizations as well as colleges and universities. I also visited many historical landmarks in both the north and south of Thailand where Buddhism has left a definite impression even today on the heritage of the Thai people.

Even in the big cities Buddhism plays an important part among the youth of Thailand. Weekly lectures are well attended in both the Thai and Chinese languages by our youth. Several of these lectures which I attended were delivered by students of the various universities and colleges with members of the clergy in attendance. Buddhist leaders of Thailand realize the importance of youth in keeping the tenets of our Buddhist religion alive.

While in Hong Kong I visited several of the Buddhist Temples, and Associations and some of the historical temples of Kowloon. Then flying to Taipei, Taiwan, I was warmly received by several hundreds of Buddhists, members of the laity as well as the priesthood, monks and nuns. The Chinese Buddhist Academy of Taipei planned an extensive lecture-tour of the entire island during my one and a half months stay.

In addition to delivering a dozen or so lectures in the capital and lecturing in eighteen cities, they planned a trip to the island of Chen Min. During my stay in Taiwan I was ordained according to the Chinese Mahayana order of Buddhism by His Holiness the Supreme Abbot Pai Sheng. Following my ordination and extensive preaching tour of Taiwan, I read the English proofs of a bilingual edition of essays that I have written.

(*Continued on page* 24)

Milarepa, the Poet-Saint of Tibet

THE HUNDRED THOUSAND SONGS : Selections from Milarepa, translated from the Tibetan by Antoinette K. Gordon with an introduction by Peter Fingesten. Charles E. Tuttle Company, Rutland, Vermont, USA, and Tokyo, Japan, 2.75 dollars or 1,000 yen.

TIBET which was at one time known as a country of mystery and magic, can no more be described as such, although even today there are lamas there who have excelled in yogic attainments. Tibet was popularly known as a "closed" country.

But the flight of the Dalai Lama to India has proved once again the truth of the lines of the English poet, "but yet we trust that somehow good will be the final goal of ill". This incident has been greatly responsible for lifting the veil which had, even in recent times, shrouded that country in mystery.

Along with the Dalai Lama, a number of head lamas learned in the lore of this remote and inaccessible country, came to India. And they brought along with them not only what is now known as Tibetan Buddhism but valuable books dealing with the teachings of the great masters of Tibet. Apart from this, the event elicited a general interest in Tibetan Buddhism and literature.

Like other great nations, Tibet had its renowned writers and poets of a very high calibre, but the writings of these illustrious men were not known to the world in general. Now with the voluntary exile of some of the chief lamas, in preference to humiliation or even torture if they remained in their own country, a Tibetan renaissance has taken place outside Tibet.

More and more books about Tibet, specially on Tibetan Buddhism, are now being published. From these it can be gauged that Tibet has produced a literature of enduring beauty not second perhaps to that of any other country. This literature is chiefly based on the Buddha Dhamma which Tibet has observed and preserved in its own way. Buddhism is ingrained in the life and literature of the Tibetan people. Tibetan writers have generally been saints—those who had attained various stages of Buddhist sainthood.

Of these poets produced by Tibet, Milarepa—a selection of whose poems has been translated into English in *The Hundred Thousand Songs* by Antoinette K. Gordon—is acknowledged to be the greatest. He has been not only a poet but a saint as well. His poetry is said to contain "all earthly and celestial wisdom".

Buddhism was taken to Tibet in the seventh century. About a century later Padmasambhava, a teacher from India, took the Mahayana form of the religion to Tibet and, now known as Lamaism, it has continued to dominate the country until today.

Milarepa-Mila meaning the cotton-clad—was born into a wealthy family in 1039. His poems are loved and quoted by all Tibetans. He went to several teachers and became an adept in spells and charms—in which the learned excelled — and it is said that he could create even a hail-storm and damage crops. But he was not happy with this learning.

He then went to the caves in the mountains and meditated. "His friends were the glaziers, the winds and the snows". His songs described his life in the solitude of the mountains, his yogic achievements in self-discipline and his attainment of freedom and enlightenment. Milarepa died in 1122 at the ripe old age of 83 and his body was cremated and the relics distributed.

Many of Milarepa's poems are allegorical. Some are vivid descriptions of mountains and glaciers. Some tell of his conversations and discussions with various demonesses who try to put obstacles in the way of his meditation. There are also philosophical poems on the Six Ways of Liberation, the Six Kernels of the Doctrine, the Void and other Buddhist themes.

He frequently sings of nature and its beauties. Sitting in his mountain caves he wrote :

O! this quiet place
Which Buddhas love.
Stayed in by many complete Yogins,
I myself remain here alone
By the Red Rock in the Valley where the eagle plays.
On top of the mountains, the clouds float by.
Below, the river gently flows.
In the air the vultures wheel around.
Bushes of many kinds are flourishing.
Big trees are waving in a dance.
Bees, buzzing, are singing a song.
The perfume of the flowers smells good.
Many birds are twittering.
Like this is the Red Rock Valley.

Milarepa also sings of some of the fundamentals of the Buddha Dhamma such as the Six Realms of the Senses, Six Inner Faults, Six Fetters of Non-Liberation, Six Ways of Deliverance, Six Degrees of Mystic Perfection and the Six Spiritual Joys. For instance :

Where there is great hatred, are the fetters of hell.
Where there is great avarice, are the fetters of the tortured spirits.
Where there is great ignorance, are the fetters of the beasts.
Where there is great lust, are the fetters of man.
Where there is great envy, are the fetters of the demigods.
Where there is great pride, are the fetters of the gods.
These are the six fetters of non-liberation.

One of the poems deals with the rock demoness of Ling-ba who came to tempt him as a beautiful woman with her retinue, while he was meditating on the mountain. He tells her:

You, evil demoness, doing injuries,
Please do not injure or harm me
Return again to your own place,
You malicious demoness !

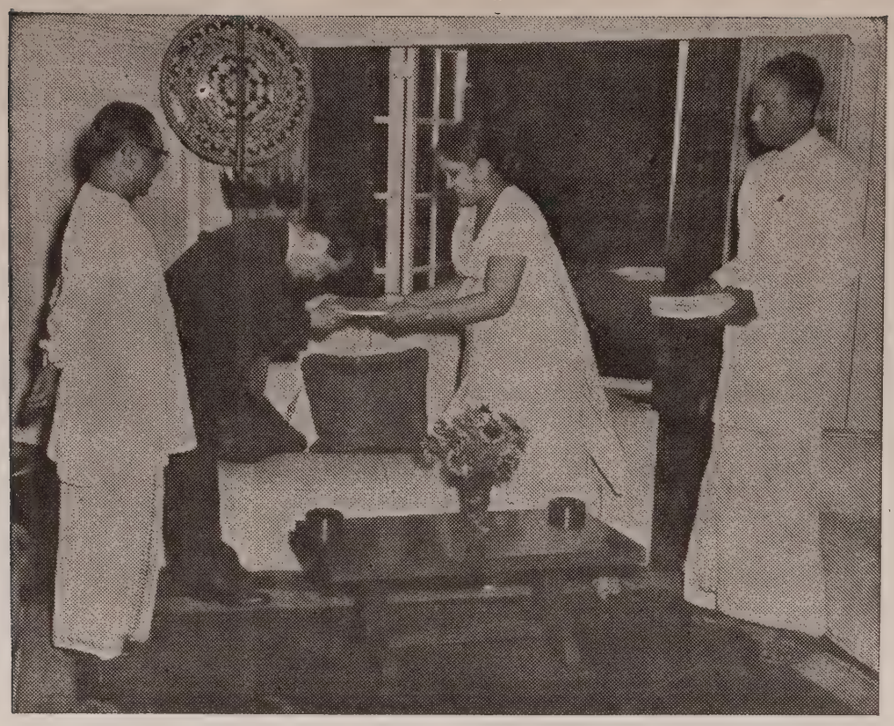
Milarepa and the demoness then engage in conversation and he preached to her the Buddha Dhamma. The demoness said:

I request you to bestow
The essence of the secret truth of the Vajra,
The clear light of great wisdom
And the highest enlightenment.

Milarepa gave an answer to the request of the woman and sang the truth of the highest doctrine and made her promise to abide by it. The demoness and her retinue turned towards believing, did him obeisance and, like a vanishing rainbow, they left. After that as long as he stayed in that place in meditation, no more injury was done to him by the demoness.

This volume which should find a wide reading public is decorated with original Tibetan woodcuts and motifs from Tibetan art. The translator who has a thorough knowledge of Tibetan religion, art and literature, has given us an excellent translation of the religious poems of Tibet's greatest poet-saint.

A. de S.



The Prime Minister of Ceylon, Mrs. Sirima Bandaranaike, presenting to Prof Chao Pu-chu a copy of the first volume of the **Buddhist Encyclopaedia**. *At left is Dr. G. P. Malalasekera, Editor-in-Chief of the Encyclopaedia and at right with a copy in hand is Mr Maithripala Senanayake, Minister of Cultural Affairs*

Encyclopaedia of Buddhism

The first volume of the *Buddhist Encyclopaedia* was presented to the Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike, at her official residence in Colombo, "Temple Trees," by the Minister of Cultural Affairs, Mr. Maithripala Senanayake.

After the presentation, Dr. G. P. Malalasekera, Editor-in-Chief of the *Encyclopaedia*, said that that was the first time an encyclopaedia of any religion had been published.

He said that the first volume produced was the result of five years labour of an editorial board of International scholars. The completed work would consist of about 1,500 pages and would cover all aspects of Buddhism.

This task, he said, would take at least ten years. However, it could be expedited if foreign scholars could be persuaded to come to Ceylon to give a hand.

The work on the *Encyclopaedia* was begun in 1955 to mark the Buddha Jayanti. Dr. Malalasekera was appointed Editor-in-Chief and authorised to obtain the assistance of scholars of international repute.

At the moment all leading Buddhist countries in the world have set up local committees to collect and pass on information to the main office of the *Encyclopaedia* at Peradeniya, Kandy.

Professor Chao Pu-chu, one of the Editors of the *Encyclopaedia* and chairman of the Chinese Editorial Board, was present at the ceremony.

DEATH OF DIYAWADANA NILAME

The death occurred in Kandy on July 1, of a heart attack, of the Diyawadana Nilame C. B. Nugawela Dissawe, the lay custodian of the sacred Tooth Relic at the Dalada Maligawa, Kandy. He was 74 years old.

One of his last official acts was to receive the Tooth Relic from China when it was taken to Kandy for exposition. He was elected to the office of Diyawadana Nilame 14 years ago, first in 1947 and again in 1957.

As Diyawadana Nilame, he effected many improvements to the Dalada Maligawa, or the Temple of the Tooth Relic, in the past 14 years. He once led a Buddhist mission to Burma, carrying sacred Relics of the Buddha.

The cremation took place on the Bogambara grounds, Kandy, on July 7.

WHY I ACCEPTED THE BUDDHA'S TEACHING

(*Continued from page* 22)

After leaving Taiwan I returned to Hongkong where I delivered several lectures sponsored by the Hong Kong Buddhist associations and various Buddhist schools and preachings societies.

Flying to Bangkok, Thailand, I had a two-week speaking engagement under the auspices of various Buddhist groups and educational institutions. I was back in Penang, Malaya, by the end of May.

On my return to Malaya I was booked for a preaching tour of Malaya's two north-eastern states of Kelantan and Trengganu where the recently formed Buddhist associations of those States and their affiliated youth circles urgently invited me to come to them for an extended stay both for general preaching and for forming Buddhist Sunday schools and youth circles.

I am expected to go to Singapore for a two-month visit of the Buddhist youth activities, Sunday schools which were started by my Abbot, the Venerable Sumangalo and myself, late in 1959. Later this year I expect to return to Thailand and visit Chiang Mai the monastery of Wat Doi Suthep before going on to Cambodia, Angkor Wat and visiting the four holy places of Buddhism in India. My stay in India will be for nearly two months.

By January 1962 I expect to be back in Penang. My plans are more or less indefinite after that date. But I would like to take this opportunity to thank the many friends I have made in Taiwan. It is my desired hope that I can return to Taiwan again very soon and spend more time renewing many acquaintances and friendships once again. I will always have a very soft place in my heart for Taiwan and fond memories of the warm friendships I have made, during my brief stay here.

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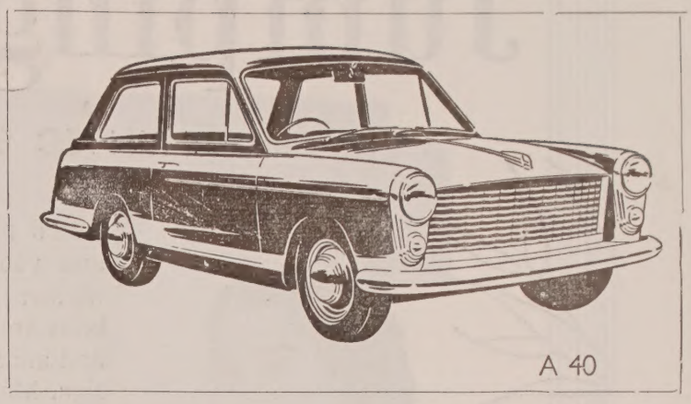

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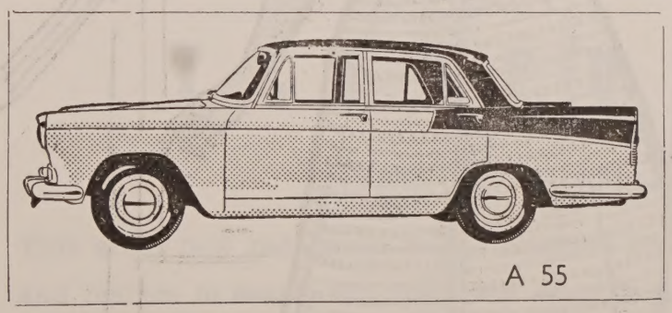

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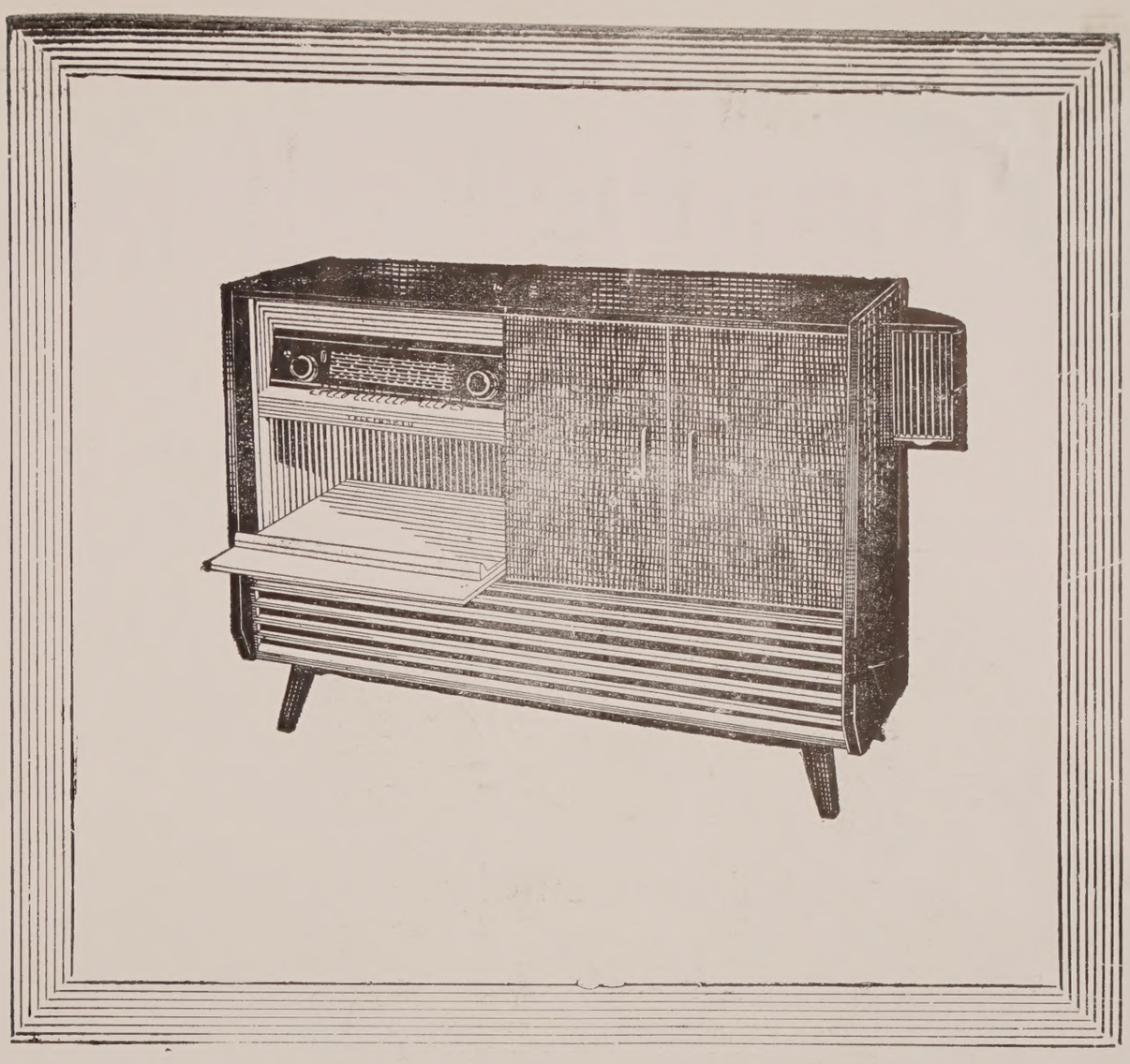

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